DOCUMENT RESUME

ED 076 096 HE 003 986

AUTHOR Harshbarger, Luther H.
TITLE The Role of Professional Religious Leadership in Colleges and Universities.
INSTITUTION Association of American Colleges, Washington, D.C.
PUB DATE [72]
NOTE 16p.

EDRS PRICE MF-$0.65 HC-$3.29
DESCRIPTORS *Administrator Role; *Clergymen; *Higher Education; *Religion; *Religious Agencies; *Religious Education

ABSTRACT

In determining the role of professional religious leadership on the college or university campus, it is first necessary to ascertain and accept the theory that there is and ought to be a symbiotic relationship between religion and higher education. The religious professional, then, herein referred to as the campus chaplain, has a responsibility to the entire university community; that having such responsibility he should in informal ways establish such relationships as are desirable with other officers and departments of the university, including student affairs. In particular, his function is: (1) to provide stimulation, leadership, and coordination of extra-curricular activities and efforts pointed toward such general education; (2) to help develop an atmosphere for attitudes, understandings and ideals among administration, faculty and students as will provide optimum conditions for the achievement of its objectives; and (3) to maintain an active liaison between the university and religious institutions. (Author/HS)

Association of American Colleges

an occasional paper . . .

ED 076096

THE ROLE OF PROFESSIONAL RELIGIOUS LEADERSHIP IN COLLEGES AND UNIVERSITIES

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

By

Luther H. Harshbarger*

Systemic Approach

Since both higher education and religion deal with questions which are at the very center of human society and culture, the problem with which this paper is concerned is at the very heart of educational policy formulation. It must, therefore, be approached systemically. Before a university can define the role of its officially appointed professional religious leadership, its appropriate place in the academic structures, it must first define what it conceives to be the proper responsibility of the university for religious life and experience. That responsibility can be discussed intelligently and usefully only in program policy terms, and in the context of overall educational policy. In brief, what a university decides to do in this area will and ought to reflect its goals and objectives, its understanding of its own situation, its analysis of the religious situation, the propriety or impropriety of certain forms of religious expression, and its relationship to the university's philosophy and program. Then a university is in a position to decide upon the best means for achievement of its goals in this area from among alternative possibilities, with appropriate estimates of the constraints likely to be faced, the resources required, and an evaluation of the countervailing interests of religious institutions, the general public and the academic community. This way of looking at institutions permits perception of their totality and fosters cooperation among specialized disciplines and institutional responsibilities.

---

*Professor of Humanities and Religious Studies, Head of the Department of Religious Studies, Program Director of the Center for the Study of Religion and Human Resources, The Pennsylvania State University.

HE003986

This may appear gratuitous in the extreme to many able administrators, perhaps deservedly so. However, it should be seen as a way of indicating simply how one could respond to a given task of setting up a procedure for decision making. This procedure at least has the merit of avoiding two temptations: Religiosity, so thoroughly pervasive and invidious in American Culture, tempts one to deal with religion either in terms of public relations and so give it short shrift, or confine it to that "agglomeration of functions" for which there are no clear administrative lines but which are, nonetheless, marginally valuable for keeping an institution going in order to do its really significant work.

Such an approach, though understandable, is entirely too cavalier for dealing with these two primary forces shaping contemporary man. Nor will a simplistic decision for or against the appointment of a chaplain or a coordinator of religious affairs define the proper responsibility of the university for religious life and experience. The appropriate forms of religious involvement will be shaped by the changing character and role of each university per se, and without these forms being cast in a single mold. A systemic approach is not only a way to avoid trouble, but much more significantly, provides means for defining the role of religion in such ways as serve the university's vocation in the modern world.

I

Program Policy Assumptions

If it is agreed that there is and ought to be a symbiotic relationship between religion and higher education, then the first task in this approach is an attempt to spell out the PRINCIPLES OF THAT RELATIONSHIP IN PROGRAM POLICY TERMS, somewhat as follows:

(1) There is an integral and mutually beneficial relationship between religion and learning, and this should be reflected in the administrative structure and procedures of the university.

(2) The university qua university has responsibility for encouraging and supporting such activities as are designed to relate religion properly to its function as an educational institution.

(3) The university's obligations in this field can be discharged most easily if dynamic and mutually helpful relationships are maintained between the university and the various religious traditions and organizations.

(4) While the university should respect the integrity of religious traditions and allow for the fullest and freest expression of the richness of each of the traditions, the university has also the right to expect the religious traditions to respect the integrity and function of the university.

(5) Within the university the religious traditions have responsibility for the highest degree of ecumenical and inter-religious practice consistent with the integrity of each and the best educational policy.

Religion as Pervasive

These statements clearly presuppose the possibility and desirability of a dynamic religious and cultural pluralism as a dimension of educational policy. They also call for the maximum expression of relatedness to and common responsibility within the university, and provide great latitude in freedom of expression for the peculiar symbols and ethos of each sub-culture and tradition. The last statement rightly lays stress on the importance of the specific religious community -- that community which cannot be understood without reference to religious experience. But in stressing the specifically religious element we must also carefully note the religious element in all types of communities, including the university qua university. Religious experience is related to the moral, aesthetic, sociological and technical dimensions of culture, and takes on other dimensions of human consciousness, and thereby expresses itself within the context and under other cultural forms. Any description of religious phenomena must include the relational character of religious experience and expression, and delineate the religious element in history and culture, i.e., in the university. The religious question is as germaine to the university qua university as it is to religious institutions and their relationship to the university.

II

The New Religiosity

The second task is to ANALYZE THE CONTEMPORARY RELIGIOUS SITUATION in American society with special reference to the campus situation. There are four "happenings" in the current religious scene which require analysis: (1) the new religiosity; (2) development in Religious Studies; (3) the malaise of the profession; and (4) the cultural significance of these happenings.

This is a generation of students who are clamoring after meaning in myriads of modern quests for salvation, in search for adequate standards of action, personal maturity and social relevance which range from guru fascination to the "Jesus freaks". This new religiosity can be and has been described in a great variety of ways as faddish in quality, traditional in its literalism, restorationist in character and promethean in its alienation. These attitudes and movements show many of the characteristics of the American tradition of revivalism, especially of the second Great Awakening in the nineteenth century, but it is especially important to note that by and large they operate outside of traditional religious structures and appear to have no relationship to the established campus leadership.

Religious Studies

Secondly, a radical shift is taking place in the scholarly enterprise in religion. Religious Studies until recently have represented a rapidly expanding field, a remarkable event in the history of American education which scarcely could have been anticipated. Religious Studies could bring new dimensions of learning to the university, but it is still too early to say whether or not they will have any significant effect, for the study of religion could be just one more discipline or department added to the pantheon. In the context of the university, Religious Studies could be understood as a public and cultural enterprise with a mission to attempt the development of new theories of learning in this socio-technical age. While they have yet to develop a professional competence with central disciplines, the greater the concern a university has for the "total" man, his intellectual powers, the health of society, etc., the more Religious Studies ought to have to say.

Professional Malaise

Third, the rise of the "professional" man is one of the dramatic developments of this century. Yet nothing is so striking as the sense of obsolescence of the professions in American society. This malaise is expressed in confusion, criticism, strain and ambiguity and marks dramatic shifts in professional roles and institutions. Among scholars and religious professionals, for example, there are those who have serious doubts about the efficacy of their own work. Because of the uncertainty and bafflement which engulf their calling, there are no clear notions of the shape of the offices, what they represent, nor how much representation occurs. Dissatisfaction with the church, synagogue, or university naturally produces the frustrating experience of people who have no clear sense of duty, no special standards by which to judge themselves, or to be judged.

Cultural Significance

Fourth, these three factors symbolize the erosion of confidence in established institutions of religion and learning and represent an attitude of considerable cultural significance. The new religiosity and professional malaise represent antagonism to the character of contemporary learning, religious life and social settings. The fact that Religious Studies have developed completely beyond the influence of ecclesiastical institutions and have been sparked to a great extent by the interests of a generation whose attitudes are anti-institutional, but nonetheless have great concern for the study of religious phenomena, alters the circumstances in which belief is learned, expressed and lived. There is a poignancy to this sense of isolation and an appalling lack of context for action and judgment, a context which lacks a sense of place, a sense of meaning and purpose, a sense of identity for the person and his societies. What is at stake here is some comprehensive vision of new ways to relate factors, forces and courses of events where religious, academic, ethical and technological concerns impinge upon one another. This is of great importance to changing institutions and emerging styles of professional leadership, and leads directly into a discussion of models for religious leadership.

III

The third task of a systemic approach to decision making is THE DEVELOPMENT OF AN ADEQUATE COGNITIVE MODEL. Such a model requires now and will continue to require systemic attempts to rethink the implication for men's beliefs, values and life styles; to develop abilities to think creatively and critically about professional and scholarly styles and institutional modes in the context of some comprehensive educational vision. In short, there is need to develop patterns, discover "shared paradigms" for understanding the changing world.

The most nearly adequate model available is the research done by the late Kenneth Underwood and published in two volumes under the title of Church, University and Social Policy.[1] After three years of intensive research, Underwood developed the notion of the precursor profession which he described in historical and theological categories. The precursor profession expresses itself in four historic modes -- priest, pastor, prophet and king as parts of a unified action. Unfortunately these modalities tend to have a homilectical effect, and so have by now become slogans among religious professionals, and slogans invariably oversimplify complex relationships and modes. Professional, as understood by Underwood, is related critically and positively to a very broad context; the churches, their views of the ministry and ideologies; the universities and the structures of learning; teaching and research, students and their aspirations and anxieties; and American culture, its basic trends and the policies and values of professional, technical and popular cultures. None of the four modes of the profession can be separated from each other, nor from this wider context without grave distortion.

For Underwood, all professional modes converge in his symbol of king or governor. Governance is the place where concerns of the university come to the fore. Governance involves changing patterns of institutions and models of leadership. For institutions it means a moving away from pyramidal bureaucracies to collaborative synergetic societies. The leadership model emphasizes the understanding and possession of skills which enable him to coordinate, transact, motivate and integrate people, ideals and resources for optimum effectiveness. The religious professional is, to use Kierkegaard's metaphor, a maieutic -- one who assists others to give birth to new creations.

---

[1] (Middletown, Connecticut: Wesleyan University Press, 1969), 2 volumes.

Structures involve classical mechanisms, mythologies and institutionalization. They also have a cognitive quality, a model for thinking about culture and nature and ways of ordering one's public life. Community is the result of a generic bond between men and institutions which incite them to action as well as to thought by cultural forms -- myths, symbols, rituals, philosophical systems, works of art -- which provide templates for periodic reclassification of reality, and the re-ordering of man's relationships to social cultures and nature. It is a dialetic without which no society could function.

The implications of this notion for cognition and community are apparent also in problems of personal identity and motivation. However, community can be both the means for self-discovery and the determination of the direction of one's life; but it can also appear as a threat when identity becomes an acute problem in an unmediated existence. It is discovering that there is a kind of "throwness" to existence, a failure of connection and human experience, as though man were a stranger in a world in which he has no place.

In discussing "the spirit of place", D. H. Lawrence said: "Men are free when they are living in their homeland, not when they are stirring and breaking away. Men are free when they are obeying some deep, inward voice of religious belief. Obeying from within. Men are free when they belong to a living, organic, <u>believing</u> community, active in fulfilling some unfulfilled, perhaps unrealized purpose. Not when they are escaping to somewhere west."[2] This striking description of freedom and community is the key notion in a proposed model of leadership.

Tradition and innovation as processes of breakdown and recreation are both possible and necessary. Challenges to the university's integrity and to ecclesiastical autonomy focus on governance of these institutions and make certain that an almost continuous institutional adaptation will occur either by external general pressures or by effective administrative practices. Nor will the

---

[2] <u>Studies in Classic American Literature</u>, (New York, Viking Press, 1971), p. 6.

"academic counter revolution" which challenges their professional authority in decision-making and policy formation. Governance is essentially a process of power. The questions of power, prerogatives, policies and who participates, whether by external pressure or internal politicization, could well change the basic character of both the university and religious institutions in the next decade.

There is almost tragic irony, however, in the fact that "church and university are two institutions in American society which understand themselves as above power, beyond power, or without power."[3] The self images of the church as one of humility and suffering and of the university as a community of scholars have made them marginal to social purposes. Thus they overlook the obvious fact that by their very existence they have an impact on the general structure of society and at the very least constitute a social problem. As Jacobson and Palmer suggest, they must learn how to "generate, organize, and direct" their inherent powers to move from marginality to the center. That means, I take it, that they must become synergetic and collaborative societies blending their skills and perspectives. The university is a multiplex society where tasks must be performed in a correlated manner. But as Warren Bennis sees the university, it is highly sophisticated in strategies of isolation, living an "anomic" existence, without interaction or the trust necessary to develop meaningful collaboration. Academicians and campus ministers see themselves as "loners" wanting "to be independent together." "The separate disciplines go their crazy-quilt way and rely more and more on dubious internal standards of validity and competence."[4] This is a context for any model of professional religious leadership.

Quality of Disciplined Style

An adequate cognitive model requires a quality of disciplined style which eschews the polarization of *scientia* and technique, and has both academic and administrative focus. Both the scholar and the administrator should understand the equal importance of basic

---

[3] See Parker J. Palmer and Elden Jacobson, *The Church, The University, and Urban Society*, Paper #1, p. 3. A series of 7 papers produced for the Department of Higher Education of the National Council of the Churches of Christ.

[4] cf. Warren G. Bennis and Philip E. Slater, *The Temporary Society*, (New York: Harper and Row, 1968) Chapter 5.

scholarship and expertise or artistry in its application. They should be able to mesh a theoretical framework with the raw events of reality, knowing how to apply the power of the mind to complex problems and thereby influence public action and change. In brief, the competent scholar and leader has developed knowledge, skills and the art of decision making to the point that he has the ability to call upon knowledge directly applicable to particular situations. He deals with complexities simultaneously, not sequentially. He has the competence to meet the challenge of the culture by the integration of thought and action, inquiry and social policy. Of course, one can legitimately question whether or not such skills can be developed or indeed whether or not such artistry is possible for a single person in the modern world. Nonetheless such a description is one of the ways to get at the parameters of our leadership dilemmas.

A model with the quality of disciplined style, we have said, has two foci: academic and administrative, each embracing the four modalities, although it is quite evident that the academic should symbolize prophetic inquiry and the administrative, governance. It is important both to keep these "offices" distinct and related at the same time. The classroom is not the chapel any more than science is nature; the faculty office is not "Old Main." The professor can preach and the chaplain can teach, but they wear different symbolic hats, and they ought never to be confused. Yet the common subject of concern is the homo religiosus whose interests and needs are conjoined in religious pursuit and the scientific spirit for the purpose of theoretical and practical activity alike. Understood this way, these symbolic modes constitute a common cause for both, although the shape and function of these offices are quite distinct, but for both the mode of governance means the exercise of power within the structures and loyalties of the university, rooted in the status, functions and authority of university organizations. Governance is the effort to channel, to persuade, and to serve viable and just programs, and empower persons for free expression in the development of their talents. Here both the professor and the chaplain exercise a mediating role in the interstices and abrasive interfaces where both should have something of technical competence as well as generalized responsibility.

The Academic Professional

For the academic professional these modalities constitute the elements of a theory of learning and provide a basis for developing educational policy. In this context Religious Studies would be a program of systemic thought which would understand the critically needed context for a life of learning, not divorced from a life of feeling, relationships and human accomplishments; which would understand the importance of a discipline that opens the academic process to the realms of experience. As my friend and colleague, Professor Harold K. Schilling, puts it: "Much of knowledge in reality is such that an understanding of its true nature, content and significance, requires the right contact and experience -- not only discursive thought and analytical investigation." There is a connection between texts and the world of work and reality, as Emerson said. Typically the academician will be legitimately concerned about rigor and specialization. Specialization? Yes, but meaning the use of specialized experience for the interpretation of all experience. Prophetic inquiry is carried on in a holistic context, exploring all pertinent connections and at the same time is deeply concerned about the interrelatedness of the methods of acquisition and of application. The rigorous art of reflection? Yes, but now recognizing that a quality of disciplined style requires far more rigor than does the pursuit of one's narrow specialty. New and imaginative intellectual disciplines are emerging, combinations of knowledge and approaches, which permit both depths of emotion, free flowing boundaries, and which encourage within a single mind a dialetic of versatility and specialization appropriate to our time. Religious Studies comes from a tradition old enough and yet are still young enough in their emerging forms to develop some such "meta-discipline."

The Chaplain

For the chaplain, the role of governance is the natural context for his mediating role and involvement on a university-wide basis. In this mediating role he should recognize that mythical structures and rituals have a cognitive quality which provides models for thinking about meaning, motivation in a culture, and, therefore, represent a means for ordering one's public life, especially in the iconoclastic

atmosphere of most university communities. He should recognize the power of religious myth and ritual forms to incite persons to action as well as to feeling and thought; how symbols and liturgies can help all members of the university to understand the vastness and complexity of the society of which they are a part.

In his mediating role he can discover, and help others to discover, a new nexus of relationships based upon the bond between the other's experience and the fulfillment of necessary tasks; that counseling and care are applicable not only to a limited range of interpersonal, private, moral and religious problems, focused mainly on sex, personal despair, anguish and sacramental acts; but also must bring the kind of insight and nurture in which varying points of view are brought to bear on the issues raised by technical wisdom and the concrete structures of the community.

In his mediating role he should seek to discover how a morality of knowledge can become operative in every aspect of university life; how members of the university community can become educators of conscience to whom inquiry means diffusion of knowledge into patterns of coherence, meaning and loyalty.

In the chaplain, pastor and prophet must come together in close relationship to the administrator, or each becomes just another component part holding the most tenuous connection with the general life of the university. But the four modalities carried on in the context of a community of shared belief could galvanize a community into action to implement and give shape to the social good.

The Administrator As Prophet

This description of roles may sound strange or even bizarre to the hardheaded administrator who has a very different image of academic and religious professionals. But there is confusion and uncertainty among both faculty and religious professionals about this kind of prophetic authority. Studies by Underwood, Niebuhr, Hadden and many others show that, almost without exception, the religious and academic professions abhor the role of governance; and faculties tend to confuse sapiential authority with administrative authority. In their mood runs undercurrents of deep alienation from structures or bureaucracies. Indeed, many have tended to perpetuate, even among students, a

view of alienation which very often comes to regard the legitimate use of power as demonic. They have not seen the importance of informing policy decisions, or of doing what Kierkegaard once described as "reintroducing Christianity into Christendom." Too often the idol is the word, speaking out on every issue whether one has anything to say or not, in a kind of pediatric social prophetism which sees expressions and naive convictions evaporate under mature intellectual analysis and evolutionary change. Unfortunately, because they have confused prophetic proclamation and charismatic utterance with powers effecting change, they have created images in the society of ones who have no expertise or understanding of the dynamics of public planning and policy. If prophetic activity is the attempt to change and transform the community or the culture, then the mode of governance is prophetic.

In the university climate, which is a public domain, there is an unavoidable professional responsibility to demonstrate that beliefs can be passionately held and examined at the same time. The professional role is no longer legitimated by any sectarian community. He must, therefore, express candidly and with conviction, but also with openness, his faith and knowledge, without deriding or destroying the faith of other persons. This principle of openness understands that every statement of belief and concern has a content and a vision of society, of man's relationships to his gods and destiny -- an encyclopedic vision of human life and destiny which forms the context for belief. Religion is properly the sum of these concerns, and politics or governance, the conduct that promotes these values, and professional responsibility should incarnate them.

IV

The fourth task of a systemic approach involves a number of ADMINISTRATIVE DECISIONS with reference to lines of authority and charts of organization. The description of the model strongly suggests that the chaplain should be the officer who symbolizes the university's concern and responsibility for religion in the context of its educational policy. The definition of the task and the lines of authority should reflect his responsibility to the entire university community; that having such responsibility he should in informal ways establish such relationships as are desirable with other officers and departments of the university, including student affairs. In particular, his function is: (1) to provide stimulation, leadership and coordination of extra-curricular activities and efforts pointed toward such general education; (2) to help develop an atmosphere for attitudes, understandings and ideals among administration, faculty and students as will provide optimum conditions for the achievement of its objectives; and (3) to maintain an active liaison between the university and religious institutions. The stress on his university-wide responsibilities helps to answer some other questions.

Titles

What should his title be? We have deliberately translated the term "religious professional" as "chaplain", and this for several reasons. On the whole, the term "chaplain" is preferable, both because of its traditional symbolic significance and also also because it is a broad enough title to embrace the several functions to be performed. It is a symbol generally accepted in the public domain and carries with it a specification of responsibilities that other titles lack.

The trend towards the appointment of Directors or Coordinators of Religious Affairs is a strange development, particularly for public institutions of higher learning, considering the status and prestige of the term "chaplain" in state and federal institutions, governmental bodies and the military. This trend has developed, one suspects, largely because of the tendency of administrations to lump together under various rubrics of Student Affairs, Student Personnel or Deans of Students, that agglomeration of functions which do not easily fit into other administrative niches.

This is a matter for considerable concern inasmuch as these roles tend to be defined in categories developed by the American College Personnel Association, where professional competence is determined basically by behavorial rather than substantive norms. These programmatic concerns seriously distort the function of the religious professional. In any case, these titles lack the effulgence of the model we have been trying to describe.

Authority

Where should he fit on the organizational chart? Because of his responsibilities to the entire university community, it is better if he appears nowhere on the chart of organization. This keeps his authority informal with nobody responsible directly to him, except his immediate staff, should he have such. This lack of formal authority allows him a mediating role which is essentially different from any other role in the university and which enables him to serve all factions of the university community without prejudice. Typically, the religious professional should be truly marginal to the chart of organization, identified with no particular faction of the university whether faculty, administration, student organizations, and above all, as we have indicated, not with student affairs where concerns are limited to one element of the university community.

Further, this officer may and probably should have deep roots in one of the religious traditions, but he ought not to have any institutional responsibility to any ecclesiastical organization. However, he may and ought to find that inter-institutional boundaries are permeable. It is too little recognized that the parish or synagogue can be a natural reserve of power for the college and university and a dynamic source of moral judgement, theological insight, institutional legitimacy, and perhaps even financial support.

To repeat: the university chaplain in the field of governance performs a prophetic role, moving in the arenas of decision-making, piercing the "fronts" of factionalisms and misuses of knowledge and power. In order to perform this role, he must maintain a theological openness, a critical distance, and what Paul Tillich called synthesis and diastasis (involvement and detachment). This job is possible only with the full support of both the academic and religious communities. He is in the university but in

some ways not entirely of it; he is in some ways of the the religious institution but not in it. He must, therefore maintain open conversations constantly trying to explain each to the other. When he is able to do this, he is exercising his powers creatively. In sum, the professional percursor I envisage, however dimly, is one who will be able to carry out these integrative functions in his own person or with a staff competent in these four modalities. The definition of his task will symbolize his integrative role within the university. His task will be so defined that he will be able to speak for the university's interest in the religious traditions and their values, as well as defend the freedom of the dissenters, and be in a position to influence the development of policy for the university community. He will see the essential relationship between faith and technology, between theory, doctrine and practical experience.

Obviously, the professional scholar-teacher and the university chaplain have much in common. The relationships between these two groups on most campuses have been much like Schopenhauer's porcupines who learned how to huddle close enough for warmth but not too close to prick each other! We know the historical reasons for this development as Departments of Religious Studies have sought academic respectability; and sometimes the religious professionals were jealous of their disciples who were to be protected from the corrosions of the faculty and administration. Nonetheless each has much to contribute to the other.

Pluralistic scholarship in Religious Studies, however, can be an intellectual center where students and faculty examine and change their own commitments and formulate beliefs on the basis of learning about other religions as well as their own, while at the same time they are testing their ethical insights and beliefs in relationship to specific policies in the institutions in which they are located. This experience can at the same time create a cycle of learning and feedback which would richly infuse the teaching and research departments. The time is ripe for both to seek out the real feelings and thoughts of participants in situations, and if the traditional modes of acting have no relevance or meaning, abandon them. There are just too many important things to be done in this world to permit outmoded forms of scholarship, accretions of ritual piety and organization which have lost their meaning, to impede discernment of the real occasions in the modern world for thought and action.

The religious professional either as professor or chaplain can be an artist in the sense defined by Marshall McLuhan: "The artist is the man in many fields, science or humanities, who grasps the implications of his actions and the new knowledge in his own time. He is the man of integral awareness."[5]

All of this may seem like a very wide net in which to cast the modest inquiry with which we started. But it is the mandate of universities and religious institutions to be explorers, imaginers and builders of models for human life together. If that happens it will occur within some such environment as we describe. For the religion of the generations will be "intellectually sober, historically sophisticated, and culturally cosmopolitan."[6] And religious institutions and universities who provide that will emerge as the cutting edge of the culture.

---

[5] Understanding Media, (New York: McGraw-Hill, 1965) p. 65.

[6] Wilfred C. Smith, Questions of Religious Truth, (New York: Scribner's, 1967) p. 33.